

SPECIAL ISSUE

VOLUME 23 NUMBER 1, MARCH 2011

ISSN 1013-3445

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RESURRECTING THE TEACHING OF CLASSICS IN ZIMBABWE'S SECONDARY SCHOOLS: THE IMPERATIVE FOR A NEW PARADIGM IN ZIMBABWE'S EDUCATION APPROACH

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Abstract

This paper forwards arguments to assert the relevance of the Classics in Zimbabwe's education curriculum today. At a time when Classics seems to be virtually ignored or forgotten in Zimbabwe's school system, the University of Zimbabwe has continued to produce graduates in the Classics. The Classics section of the Department of Religious Studies, Classics and Philosophy offers courses in Classical Studies, Classics, Latin and Greek at BA General and Honors Levels, and Classics at Masters Level. Higher Degrees at MPhil and DPhil levels are also offered. The Classics section has a huge enrolment of up to seventy five students every year. This massive investment in the production of knowledge and graduates in the Classics is not being supported by the Zimbabwe School System. Before Independence, Classics at the University College of London (now University of Zimbabwe) enjoyed a position of importance almost equal to the position of Classics in British Universities. The University was well supplied with Classical students by the school system. There existed a well balanced symbiotic relationship then between the school system and the University. The situation obtaining now is such that the University trains classicists who have never studied Classics at school and when they finish their studies, their expertise is not tapped by the school system, where there is no more Classics to talk about. Such an imbalance is not healthy for the future and continuity of a classical education in Zimbabwe. It is the argument of this paper that if the aim of education be correctly defined as being to give knowledge of the best and noblest things done or said in the world, then education must keep a place for the Classics.

Introduction

•The history of Classical education in Zimbabwe dates back to the period of the Federation, to the coming of Independence. The Department of Classics

was opened at the University College of London (now the University of Zimbabwe) in 1958. Classics was founded on the British system of education and from that time enjoyed widespread dominance. This dominance continued until a few years after Zimbabwe's attainment of independence in 1980. Moreover, the University was well supplied with Classical students by the school system that the colony modeled on the traditions of the British public school system. Some of the few Black schools, such as Goromonzi, Gokomere and others, established at that time also taught Latin and provided a few students in Classics.

A few years after Zimbabwe's attainment of independence in 1980, however, the school system gradually stopped offering Classics in the curriculum. The situation obtaining now is such that the University offers a Classical education to students who never learnt about Classics in the school system. Those trained in the Classics are never given the opportunity to teach what they have studied at the University. There was a time when Classics was a total education, and the only education conceivable in as far as Western education was concerned. During the time of the Renaissance you had to have Latin and Greek in order to get anywhere in arts or science or politics. (Guite 1965:3). However we are now living in an age of universal education where the Classics are deemed to be far from a universal necessity. And in an age where vocational pressures are determining the shape of even the most autonomous of universities, we do not expect the majority of students to be doing Greek, Latin and Ancient History. Notwithstanding that, this paper argues that the Classics still deserve a special place in the education of our Zimbabwean students today, hence the need to reintroduce them in the school system.

Conceptual Framework

This research will articulate and defend the continuity of Classical education in Zimbabwe's schools. Decreus (2002:31) insists that our knowledge of the ancient world is no longer closely linked to the study of Classics as in earlier centuries. Instead of being a norm of knowledge and culture, the classical heritage is in a state of competition with modern trends of thought, whose metalanguages write the rules of the game for intellectual activity, often in a spirit of defiance to principles formerly honored through association with antiquity. As a result the value of classics seems much less to people born in our time. It is no longer the classics which judge us but we who judge the Classics. The quarrel of the ancients and the moderns, the historic debate between ancient and modern thought, has been for many resolved in favor of the moderns (Rigault 1859). The research is therefore

guided by the concept that every Classical reader has to have at least an implicit epistemology, and concept of value in relation to Classical Studies (Blanshard 1966:702-3).

Statement of Problem

The value of Classics seems much less to people born in our time. As a result its importance in education is being eroded in the Zimbabwe school system. This paper thus seeks to establish what should be done to restore the value of Classics in the school system.

Research Questions

This study sought to address the following questions:

- a) What are the rewards of keeping Classics in our school curriculum?
- b) In what ways does the Classical languages help the understanding modern languages such as English, French and German.
- c) Classical education as a colonial legacy, how does it help students to bridge the gape between African culture and the European civilization?
- d) What can be done to restore the value of Classics?

Research Methodology

The research design adopted in this study is a case study design. Interviews with school pupils in both secondary and primary schools were carried out. Interviews with school teachers and headmasters were also conducted. University of Zimbabwe students were also interviewed, those doing Classics and those who are not doing Classics in their programs. In this case seven schools around Zimbabwe were visited. Five schools in Harare were also visited, two, from the high density suburbs, and three, from the low density suburbs of Harare.

Population and Sample

The population consisted of about 120 pupils from both secondary and primary schools. It also consisted of about 70 teachers (40 male and 30 female). I managed to interview 5 headmasters and 1 headmistress.

Data Collection Instruments

Mainly questionnaires, interviews and focus group discussions were used. The questionnaires consisted of questions that required the respondents to cite reasons for their responses. Focus group discussions were done with teachers and pupils, while interviews were done with the school heads and with some school students.

Findings: School Heads Interviews, Questionnaires, Focus group discussions with Teachers, Pupils and University of Zimbabwe students.

The study found out that, Classics was not so popular among the rural student population. It was however interesting to find out that most pupils ended up liking Classics after giving them some textbooks to see briefly. Some introductory remarks on the subject matter of Classics endeared students to Classics. Most pupils ended up asking if anything can be done to help them begin to learn Classics in their schools without further delay.

In most schools even teachers were ignorant about Classics save for a few who obtained their Degrees from the University of Zimbabwe. In boarding schools such as Gokomere, Fletcher, St Augustan and Goromonzi high school older teachers could still recall that it was taught way back during colonial times. These teachers indicated the need for a revival of the teaching of Classics in their schools. Most of them actually received a Classical education during colonial times and still they value Classics. In Harare, it emerged that a few schools like St George's and Hellenic still offer Classics while the rest of the schools have never offered it or in the case of Arundel High school and Prince Edward have since stopped.

One Headmistress in Harare stressed that the difficulty of learning the Latin and Greek languages alienated many from doing Classics during her school days. She also questioned the importance of Latin and Greek languages in schools. She however admitted that the languages especially Greek is important in Universities to carry out further research. Biblicalists, need the Greek language and they start doing it at University level. She agreed however that Greek language has to be introduced in schools at Advanced level to prepare students with interest in pursuing New Testament studies at University.

Most University students expressed fears that there was no guarantee of careers if they pursued Classics. Secondary school pupils argued that it was

better to concentrate on Science and Mathematics as these are requisites for entry in Universities and colleges. Some Advance level students indicated that they would rather pursue subjects like accounting, economics and commerce as these would enable them to get absorbed in the business world. In two schools in Harare where Classics is still being offered St George's high school and Hellenic school the general attitude by pupils is that it is better to study subjects that they will be able to teach in schools after college, as Classics is not being taught in schools any more in the majority of schools. They feared the risk of being rendered irrelevant in schools.

Dr Jessie Maritz a former member of the Classics section of the University of Zimbabwe visited the then minister of Education Sports and Culture Cde Aenias Chigwedere together with Mr. Eubert Mashaire, who is still a lecturer in Classics. Their aim was to ask the minister why Classics was not being done in schools. The minister told them that because no one is teaching it. The position of the minister was that no one banned Classics.

Most University of Zimbabwe students think that it is risky to pursue Classics as there seem to be limited opportunities after graduating with a Masters Degree in Classics. Some first year students I interviewed do not like to do it because they have never heard about it during their school days. They only learn about it when it appeared on their admission letters. However, almost all students already reading Classics at the University of Zimbabwe have appreciated its value. They acknowledge what their counterparts are missing a lot. They all feel equipped with the necessary knowledge to fill the cultural vacuum that exists between Africans and Europeans. These students expressed their disappointment in that they are not accorded an opportunity to share their knowledge with their pupils in schools after completing their degrees in Classics. They all want this anomaly to be addressed.

Analysis

The first hand information obtained is useful in understanding the attitudes of students towards Classics. What emerged out of most of the interviews is that about 80% of the student population in schools needs to be educated about what Classics is in the first place. They have never been given a chance to do Classics in their curriculum. These students upon learning a few things about Classical history and Literature were quick to suggest that it be taught in their schools.

University of Zimbabwe students currently reading their Degrees in Classics expressed disappointment in the school system which is reluctant to provide Classics. They also expect the government through the Ministry of Education Sports and Culture to make sure their knowledge is ploughed back into the schools as they do not make any use of what they learn at University after deployment. This group of people has a very keen interest to see that something is done in this regard. Similar disappointment was expressed by Teachers who graduated with Classics from the University of Zimbabwe for not being given the opportunity to teach what they trained for.

Most teachers and four headmasters are of the opinion that education in schools must embrace all elements of cultures, foreign and local. They believe that they are custodians of knowledge and Classics must be given its place as it used to be in the colonial times and as it is in Europe and America where Classics is taught from primary school level to the secondary level. Only one headmaster of the five that I interviewed thinks that Classics has seen its days and it is no longer 'relevant' to the needs of a modern student. The views of this particular headmaster were echoed by other University students and a section of some Advanced level students. They represent those people and fellow students who believe in pursuing education in practical subjects, which to them offer immediate returns.

Below is an exposition of the history and evolution of Classics in Zimbabwe. These are observations made from a critical reading of works studied for this paper apart from oral interviews whose findings are stated above.

Classics in Zimbabwe

In the 1970s, the University College of Rhodesia and Nyasaland was transformed into a fully-fledged University but was still very small with about 1500 students in all, as many school leavers made their way to universities abroad (Callinicos, 1997:7). At that time the symbiotic relationship between the school system and the University with regard to Classical education was well balanced.

At Independence, however, the situation at the University, reflecting the political and social revolution taking place in the nation at large, was radically altered. The fledgling Government embarked on a programme of building schools. The vision was to make education accessible to the poor majority in the country. The coming of Independence and the ideas of

Negritude were not easily integrated with the Classical traditions. The situation was, for many, like a relationship between a former master and a former slave (Moyo, 2005:5). The dominant thinking then was that colonialism took Africans out of their history into the history of Europe (Cabral, 1980). There was also a suspicion that imperial domination denied the organic and historical development of the culture of a subject people and liquidated the very essence of that particular culture (Cabral, 1980). Somebody had to move, or at least hide their head. In 1985, the Walter Kamba administration wanted Classics scrapped. What was the charge then? Irrelevance! To whom was it irrelevant? This signaled the beginning of a decline in Classical education. Classics during this time was seen as a relic, a piece of refuse symbolizing the Eurocentric attitudes of colonialism.

The government was on a rebuilding mission, and the only practical things there to do at that time were Sciences or Commerce. Proponents of anything else were lumped together as idealists. Professor Hastings, who was the Chairman of the Department of Theology and Philosophy in 1984, offered to take Classics under the wings of Religious Studies and Philosophy. His argument was that Classics should be preserved because it was vital to the understanding of Religious Studies and Philosophy. From that time on, Classics has been trying to maintain its relevance.

The aforesaid school building programme by the new Government at Independence led to larger intakes of students into the University. By the late 80's, once the post-Independence generations began to be filtered through the schools, student numbers quintupled, to stand around 7500. As student numbers increased from the 80's onwards, it became more and more difficult to find places in major subjects at the University of Zimbabwe. Classical Studies, which imposed no special qualifications for admission, fulfilled a need. As a result, numbers in Classics were on the rise and at this time numbers in Classics stand at around 70 students a year. Lectureships, which had been reduced to two in the Classics section, have now risen to four. So the position of Classics at the University seems, for a moment, to be assured. However, in schools, there is a serious dearth of the Classics as only three schools, at least in Harare, still offer Latin up to A Level. There is, therefore, a sharp contrast with what is obtaining at the University of Zimbabwe.

As for the composition of Classics courses, the B.A General Degree programme is made up of two major subjects to be followed for all three years, and one major subject which may be studied for two years, or changed in the second year. Most students do not take Classical Studies as a minor subject, as they are compelled to choose majors in subjects also taught at

high schools, in case they are left, after graduation, with teaching as their only recourse in terms of employment. Some students, however, decide to retain Classical Studies as a major, once they develop an interest in the subject in the course of their study.

The Classics section offers courses in Classical Studies, Classics, Latin and Greek at B.A General and Honors levels and Classics at Master's level. Higher degrees, the M.Phil, and Ph.D., are also available. The Classical Studies courses begin in the first year with two introductory surveys, one of Greek and Latin literature, and the other of ancient history. In the second and third years, topics relating to literature, philosophy, history and art history may be studied, such as comedy, historiography, didactic poetry and the novel, the Pre-Socratics, Plato, the Roman contribution to philosophy, Early Christian Philosophy, Athens in the fifth and fourth centuries, the Roman Republic and Empire, sculpture, public architecture, pictorial art and numismatics. Classicists provide the teaching of New Testament Greek in most Universities, including the University of Zimbabwe. In any case, most Classicists are ecclesiastical historians and Classics is operating as a handmaid to theology at the University of Zimbabwe. The incorporation of Classics graduates from the University of Zimbabwe into Teachers' Colleges around Zimbabwe will go a long way in complementing the work being done by the Faculty of Education of the University of Zimbabwe. Most theological colleges with affiliate and associate status with the University of Zimbabwe are a very good example of direct beneficiaries of Greek experts from the Classics section.

Challenges of teaching Classics at the University of Zimbabwe.

Although the Classics section has adequate numbers of students, there are many challenges faced in the teaching of Classical Studies at the University. Most of the students come from the rural areas where there is a paucity of resources. The schools rarely possess any variety of reading matter, and subjects are taught strictly in accordance with the syllabus. Students come to Classical Studies with absolutely no idea of what the subject is about. This is the problem of the dearth or non-existence of Classics in the school system.

(Callinicos, 1997:12) rightly observes that if a lecturer from Europe teaches a course in Classical civilization with a mention of Polyaeus of Lampsacus or Silius Italicus, he would hardly have a right to be amazed to meet a lot of faces staring back at him; but the same reaction would occur in Zimbabwe if our courses began with the names of Homer, Alexander the Great or Julius

Caesar (though the last might be familiar if the Shakespearean play had been a prescribed text for A level English). So we have to start from scratch, with maps to show the geography of the Greco-Roman world, with explanations of climate, basic ethnology and the dating system.

Classics in Zimbabwe began as a discipline of the dominant colonial culture, which assumed that all British institutions, including traditional British Education, were unquestionably good. The system we have inherited exhibits attitudes and conditions out of touch with those of a modern African nation. This consequently gives Classical teachers a task to be aware that if they are imparting anything at all useful or beneficial, it is a working knowledge of the foundation and ancestry of modern Western culture, which, in so far as it is the dominant culture in the modern world, would also be useful and beneficial for Africans to acquire. It is not a knowledge which is naturally inherited, as it is for Europeans, who absorb some pattern of it simply by growing up and living in the cultural offspring of those parent civilizations. It is an alien, displaced knowledge, which must be consciously acquired (Callinicos, 1997:13).

This difference in perception makes the teaching of Classics in Zimbabwe extremely interesting and challenging, as one constantly has to view the subject afresh, in the eyes of a Zimbabwean student, as a foreign culture, and not from the viewpoint of Western modernity. This approach was lacking in pre-independent Zimbabwe and even in the years shortly after Independence. Perhaps that is the reason why the Classics have lost many friends. However, now that this change in approach is being exercised, we hope to see Classics getting back its lost ground.

For the educated European, the figures of say, Hasdrubal or Plato, the terms “tribune”, “philosophy” or “cavalry”, possess a significance which is unnaturally conditioned. When teaching in Zimbabwe, one is compelled to re-examine and re-evaluate such Classical signposts, and to try to communicate a more neutral judgment. At the same time, Zimbabwean students, despite their predispositions, created by post colonial discourse, to mistrust Eurocentric areas of study, seem to understand that a gap exists in their education, and may see the need to fill that gap. And I argue here that a Classical education must be restored to the Zimbabwe School System as part of the process of filling that gap.

Why Classics should be taught in Schools

It is important to keep the Classical inheritance. In these times, when so

many new paths are being opened up before mankind, when scientific developments hitherto beyond the reach of man's imagination have been made possible, when opportunities for power over the material world as yet undreamed of have been set within man's grasp, there should still be found men of intelligence and learning whose eyes are turned backward rather than forward. One would be inclined to ask: why now, of all times, should one turn a backward gaze on civilizations and literature, arts and achievements which are past, over and done with - on Classical education? The question needs to be answered with a question. Is dialogue of civilizations not a noble endeavour?

Even scientists cannot wholly cut themselves off from the past, but must feel their way carefully along the roads indicated by their predecessors. So too it has been said of the Classics, that not their least value is that they supply us with a record of completed experiments (Stray, 1999). Nor were these experiments with the material world alone, but experiments with humanity itself (Stray, 1999). The antiquity of the records cannot diminish their validity. It may indeed be argued that the very age of the story they have to tell constitutes its virtue.

Unless, however, we are to bow to the doctrine that all 'history is bunk', that human nature has radically changed, that all past experience is valueless, we must claim that the civilization of Greece and Rome must still be studied with sympathy and understanding. 'With understanding' is a most important qualification, because such understanding is not fully possible without some knowledge of the language and literature of the two peoples. The aim of such study will be more than a mere antiquarian curiosity. Among other things, it will include a search for a standard with which to compare our own developing culture, wherein if in some respects the ancient civilization seems to fall short of our own we shall find cause for humble thankfulness rather than arrogant contempt.

The study of Classics demands the learning of the Latin and Greek languages. In the time of the Renaissance you had to have Latin and Greek in order to get anywhere in the arts, or the sciences, or politics. I admit that this is no longer the case in the 21st Century, but these languages are still necessary for serious research in a number of fields such as Comparative Sociology, Anthropology and New Testament Studies in tertiary institutions. Primarily, Classics must be studied because the works written in these languages are beautiful and good and the contemplation of the beautiful and good is a noble exercise of the highest faculties (Hutchings, 1961:3). Greece and Rome produced literature rich in ideas and

experiences, and masterful in its command of written expression. The achievement of this literature can be appreciated best if it is read in the original languages (Brill, 2000:5). Students with literary interests therefore find the study of Greek and Latin especially valuable. To those who object to Classics on the grounds of difficulty, it may be said that modern educational psychology admits that it is as evil not to stretch the wits enough, as to stretch them too far, and that the plastic mind of youth is better filled than left empty. Classics offers training which requires the exercise of many different powers of the mind, and forms a remarkable combination of memory-training, imagination, aesthetic appreciation and an invaluable habit of thinking out the real meaning of words (Gray and Mason, 1970:80).

The Greek and Latin languages are related to English and have from time to time influenced English in various ways (Brill, 2000:5). The study of their structure and vocabulary throws much light on the structure and vocabulary of languages such as French, Italian, Spanish and German (Brill, 2000:5). It would be ironic if the achievement of this modern world were to perfect the means of communication while inadvertently killing by neglect the meaning of communications. This is where we see the importance of learning inflexional languages in our schools (Greek/Latin) as a useful corrective measure. A study that calls for a close inspection of the written word, for careful scrutiny, instead of 'the once-over', that characteristic coinage of recent times for disciplined thinking in place of slipshod guesswork, is a study that has its part to play in keeping the jungle back from civilization (Hutchings, 1961:5). If the study of Latin be introduced in schools, something of a corrective dose can be administered. As a subject for study by a wide range of pupils the disciplinary value of Latin is its greatest educational asset.

Most Zimbabwean poets studied in tertiary institutions of Zimbabwe are influenced by their native oral traditions as well as the literary traditions of Europe, Africa, America and Asia. This is true of Christopher Okigbo, who did Classics at Ibadan University. His work brings together Classical and African allusions to create his fable of man's perennial quest for fulfillment (Okigbo, 1971: xiv). A close look at M.B Zimunya's poems reveals Classical influences: cf. 'Humiliated' ('hand of Caesar'.1.7), 'Monstrous' ('blind as a Cyclops shot in the eye', 1. 11), 'Roads' ('Black Icarus'. 1.18) and 'Mountain' ('compel us to roll the stone up dzimbabwe', 1.20. with its suggestion of Sisyphus) in his *Thought Tracks* (Harare. Longman, 1982). We find Classical influence also in Dambudzo Marechera's 'Primal Vision' ('And from Olympus Zeus flew to / rape Fair Leda and Helpless Io'. 1.12 in

Wild, *Patterns of Poetry in Zimbabwe*, 141). In *Marechera's House of Hunger* (London. Heinemann, African Writers Series 207. 1978) there are references to, *inter alia*, *Lysistrata*, *The Satyricon*, *The Golden Ass*, Demosthenes, Battus, Hippocrates, Greek vases, the Trojan Horse, and Pandora's Box. Classical literature may not therefore be separated from the writings of Zimbabwean writers aforementioned. To separate the two is like throwing away the baby together with the bath water.

Parallels can also be drawn to illustrate the usefulness of the Classical *Aeneid*, which offers a history of post-Actium Rome in the form of epic poetry, to understanding the history of Zimbabwe. Students reading Classical Studies 1 in 1989 at the University of Zimbabwe undertook a project to compile a national epic of Zimbabwe (Maritz 1989:156). Students made use of oral tradition concerning legendary heroes, and the fact that mythological ideas expressed in the *Aeneid* compare very well with Zimbabwean myths and legends provided a lesson that the unknown Classical world can indeed be investigated and learnt through known Zimbabwean history and mythologies. Knowledge of the Classics has influenced Zimbabwean writers and continues to do so. Marechera, especially, experienced the universality of the Classics. He says: 'The ghosts which hover over Great Zimbabwe are the same as those which tormented Troy, those which overwhelmed Carthage, those which watched over Aeneas.' He justifies his own work thus: 'The poetry, though, when it is good, is immortal. Hence the self-consciousness of the structure, the form. And the selective use of myth and legend - the refusal to be bound by any period of human history' (Quoted in Wild, 1989: 136-7). Is there not something absurd about teaching Classical history, at University level, to an African man who has no interest in the history, customs, and tongues of Zimbabwe? Is it not absurd that such a student should know that Greek literature is the source of almost every genre in Western literature, and yet be unable to trace even one genre down to his own day, not even when some of its masterpieces are written in his own language? The answers lie in appreciating the importance of Classics in tertiary institutions of Zimbabwe.

It would be a real loss if men of Classical learning ceased to exist, and it would be a sub-human world if great literature and great achievements were no longer valued for their own sake, and no longer received admiration, respect and imitation even on the humblest plane, the perhaps grudging imitation of the school boy grappling with his Latin exercise (Schools Council, 1972:8). Yet the value of the Classics is all the greater as they are constantly related to present and future problems. While we urgently need

our knowledge of the physical sciences, of the history of our own country and its neighbors, of the languages, literature and culture of our contemporaries and of ourselves, we also need all the guidance of the past that we can squeeze into so crowded a field (Hutchings, 1963:6). Economic pressure may force a situation where priority is given to subjects offering quick returns and material gains. Yet surely the difference between the civilized man and the unlearned and uneducated is that the former takes a longer and wider view. The greatest danger of our complex civilization and type of education lies in its forcing of the students into the narrow lines of specialization, 'knowing more and more about less and less'. That is why room must be made in our education for the teaching of the Classics not only in all their comprehensiveness but at least in all schools.

Classics and the Link with Other Subjects

The study of the Classics makes the study of other subjects more profitable. It might be indeed claimed that Latin and Greek, rightly interpreted, are not so much subjects in themselves as the foundation of other subjects (Morris, 1966). This is most plain in literature, especially in the poetry of any European country, but it is just as true of other and more practical subjects. To expound this doctrine thoroughly would require a bulky volume, but what follows briefly indicates some of the lines of approach. English can of course be well spoken and written and intelligently read by people who do not consciously know a single word of Latin or Greek (Morris 1966). But it may be affirmed that those who do possess such knowledge gain an additional awareness of the English language (Hutchings, 1963:8). A pupil can use correctly the words 'invidious' or 'palatial' or 'synoptic' without knowing their derivation, but he/she does not perfectly apprehend them. A passage in Milton such as:

.....Pleasing was his shape,
and lovely, never since of serpent
kind lovelier, not those that in
Illiria changed Hermione and
Cadmos; nor to which transformed
Ammonian Jove or Capitoline
was seen,
he with Olympias, this with
her who bore Scipio the
Eighth of Rome

is so much indebted to the Classics, both in substance and in form, as to be merely unintelligible without Classical training, or some synthetic substitute for it. The same applies to such works as the *Merchant of Venice*, *Hamlet* and other ancient set books on offer in our Ordinary and Advanced Level literature syllabus. How far this presentation of the Classics can be achieved must inevitably depend upon the circumstances of each school. But even if the time available is limited, something can be done at all stages of Classical study, especially where there is easy cooperation between Classical teachers and those responsible for the other studies with which it is suggested that the Classical work should be linked.

For instance, in the sixth form, a study of a Greek tragedy can be combined with a glance at Aristotle's *Poetics*; Ovid can be made to throw light on English Poetry, Plutarch upon Shakespeare. What matters is that Classical Studies should not be conducted in a closed compartment, and that pupils should learn from the beginning to pass from the ancient world to the modern and back again.

A second subject that is, or should be, inseparable from Classics is Divinity. Not for nothing have the churches long included in the training of ministers a knowledge of Classical languages (Hutchings 1963:7). Much of the New Testament was originally written in Greek; much of the Old Testament was transmitted to us through the Greek Septuagint Version. It was in the Greco-Roman world that Jesus lived and St Paul travelled. I propose the use of the Greek Testament or the Vulgate as an occasional reader in junior Classical forms. In the 6th form, the Pauline Epistles could be linked up with the Greek and Roman moral codes. I agree with Morris (1966:7) that Classics, being the oldest discipline in the education curriculum today, has been affected by social and educational change and there is therefore need for re-appraisal rather than to abandon them. The study of the Greco-Roman world can contribute to the general education of pupils.

Conclusion

To sum up, this view concerning the fortunate inheritance of the Classics may seem to savor of the wildest optimism. Perhaps it may be said that they represent some episodes in man's history when he was at his best, when the individual counted for most, when in spite of limited resources he achieved the most, when the material was most subjected to the spiritual. If the aim of education be correctly defined as giving knowledge of the noblest things done or said in the world, then education must keep a place for the Classics or risk being untrue to itself.

By suggesting the resurrection of Classics in the curriculum of the school system, one might be thought to betray ignorance of hard facts, and to stand revealed as an educational faddist. To accept this judgment would be to confess to a narrow conception of Classical Studies. A Classical education is a good thing but it must be admitted that Classics by itself is not enough, and that Classics today must nearly always mean Classics in association with something else. If Classics is restored in our school system this will go a long way in restoring the aforesaid symbiotic relationship with the University. Continuity will also be promoted as these graduates will be able to benefit the schools by imparting knowledge acquired from the University. How far this can be achieved must inevitably depend upon the circumstances of each school. There should also be cooperation between Classical teachers and those responsible for the other studies in schools with which it is suggested that the Classical work should be linked. This accommodation of the Classics would lead to ample reward. It is a truism that we ought not to teach any single civilization, however rich and varied, in total isolation from the rest of world history and the problems of our day, let alone with a total abandonment of interest in these problems. In this light, the Classics deserve a special place in the broad spectrum of the Zimbabwe School System today.

Recommendations

This study seeks to make the following recommendations:

- a) The Ministry of Education Sports and Culture should seriously consider the introduction of Classics in schools where it was never taught before and to revive Classics in schools where it is waning.
- b) The Ministry of Higher education should make serious efforts to introduce the teaching of Greek language in colleges where it was never taught and revive it in colleges where it is dying. Most Theological colleges affiliated to the University of Zimbabwe already teach New Testament Greek which is a welcome development. Living Waters Bible School, Bishop Gaul Theological college, Wadzanai Theological college and St Augustan are some of the colleges offering the Greek language.
- c) The ministry should find ways to make Classics popular in schools.
- d) There is need for further research with a larger sample.

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